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ABSTRACT

Ten lessons provide techniques for teaching about conflict in grades 7 through 12. These lessons, developed to accompany the teaching guidelines outlined in SO 009 796, illustrate how the guidelines might be used in secondary level courses such as social studies, history, and literature. Five sample lessons are described for each of two grade levels: grades 7-9 and grades 10-12. Almost all lessons involve role play. Many are based on readings from primary sources, such as Lincoln's Emancipation Proclamation. For example, junior high students gain an understanding of conflict in American history by analyzing Lincoln's freeing of the slaves and his concern for the unity of the nation. Contemporary issues of conflict include dam construction in the Grand Canyon. Activities for senior high students also cover a range of historical and modern issues, as well as one based in a foreign culture. Pros and cons of abolition and women's suffrage illustrate conflict in the 1800s, and expensive upkeep of sacred cows in India represents conflict between religious belief and economic resources. Two sections show teachers how to create their own lessons by expanding treatment of conflict in any textbook and by using newspaper accounts. (AV)

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Global Perspectives:
A Humanistic Influence
on the Curriculum

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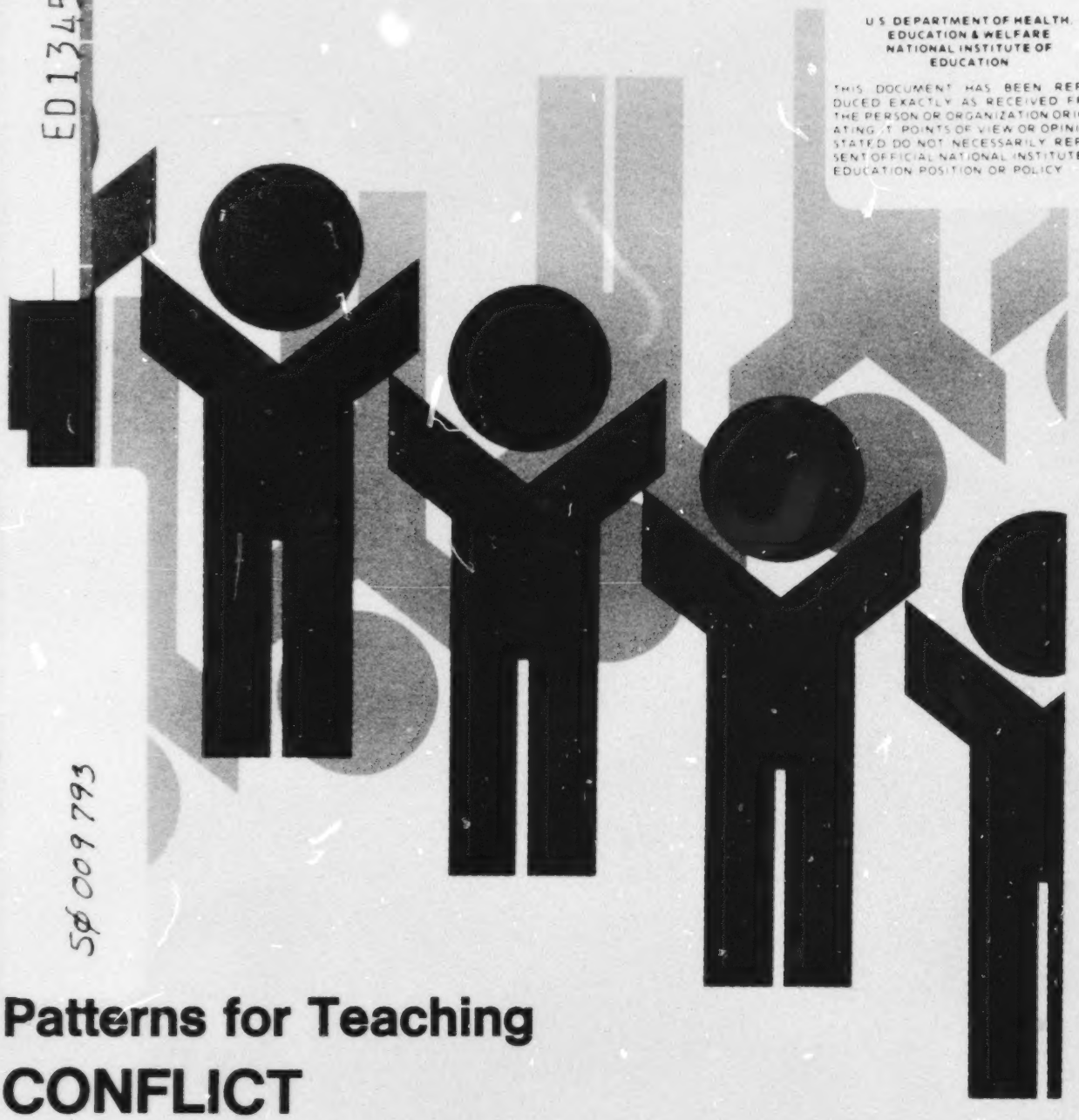

SP 009 793

Patterns for Teaching
CONFLICT

Edited by:
DAVID C. KING
CATHRYN J. LONG

**CENTER FOR
GLOBAL PERSPECTIVES**

A SPECIAL NOTE: The concept guides and patterns for teaching should be viewed as a stage in a process, rather than volumes with any pretense of finality. Your comments and suggestions for building and reshaping the conceptual framework and sample lessons are welcomed and needed. It is anticipated that the framework will be adapted by each user, as it functions to complement and supplement a wide variety of disciplines and courses. Further, we welcome the comments of students, parents, and administrators, as well as teachers and curriculum specialists.

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GLOBAL PERSPECTIVES:

A HUMANISTIC INFLUENCE ON THE CURRICULUM

PATTERNS FOR TEACHING CONFLICT

PART C, 7-9 PART D, 10-12

TABLE OF CONTENTS

INTRODUCTION i

PART C: JUNIOR HIGH 7-9 1

Lesson 1: Town Meeting. 1-3

Lesson 2: Joining Up: Family Conflict During the American Revolution 5-7

Lesson 3: The Emancipation Proclamation 9-11

Lesson 4: The Grand Canyon Issue. 13-17

Lesson 5: Coping with Racial Prejudice. 17a-c

PART D: HIGH SCHOOL 10-12 19

Lesson 1: The Decision is Yours 19-22

Lesson 2: Choosing a Site 23-27

Lesson 3: Abolition and Women's Suffrage. 29-32

Lesson 4: The Sacred Rac. 33-35

Lesson 5: The Futility of Strikes 37-39

CREATING YOUR OWN LESSONS. 41

Expanding Text Treatment of Conflicts. 41-45

Using Newspaper Accounts 45-47

INTRODUCTION

PATTERNS FOR TEACHING is one component of Global Perspectives: A Humanistic Influence on the Curriculum, a project designed to develop a sequential, K-12 framework for incorporating global perspectives into existing curricula. The central element of this project is a series of guides, each of which is an aid to teaching a selected universal concept. Each guide for each concept provides objectives and outlines of suggestions keyed to major topics currently taught.

PATTERNS FOR TEACHING is a companion series to the guides. It offers some ideas for creating your own lessons as well as lesson suggestions illustrating how aspects of the guide might be brought into your classroom. We have not tried to include lessons on every topic covered in the guides. Rather, we offer these primarily as samples of the kinds of lessons you might devise from guide suggestions to meet your own course needs.

We hope you will send us your reactions to Patterns and any lessons you develop which illustrate suggestions in the guide. These, with your permission, might be included in later versions. Several teachers who helped pretest the guide on Interdependence in the summer of 1975 have contributed lesson ideas to the present collection. We hope you will do the same.

LESSON 1: TOWN MEETING

by David C. King

This simulation presents in a realistic way conflicts between environmental and economic concerns.

PROCEDURE

Divide the class into three groups, with Group 3 being somewhat smaller than the other two. Each group is to present arguments in favor of a particular highway proposal. You can make this role-playing activity as elaborate as you want, even creating specific roles for students to play, representing businessmen, office workers, educators, youth, and so on.

Once they have presented their arguments, let them decide the issue on its merits -- in other words, allow them to make a majority decision, changing their stands from the original group if they feel it is justified. Make sure, however, to stress the point that they are playing the role of adults with career and security needs.

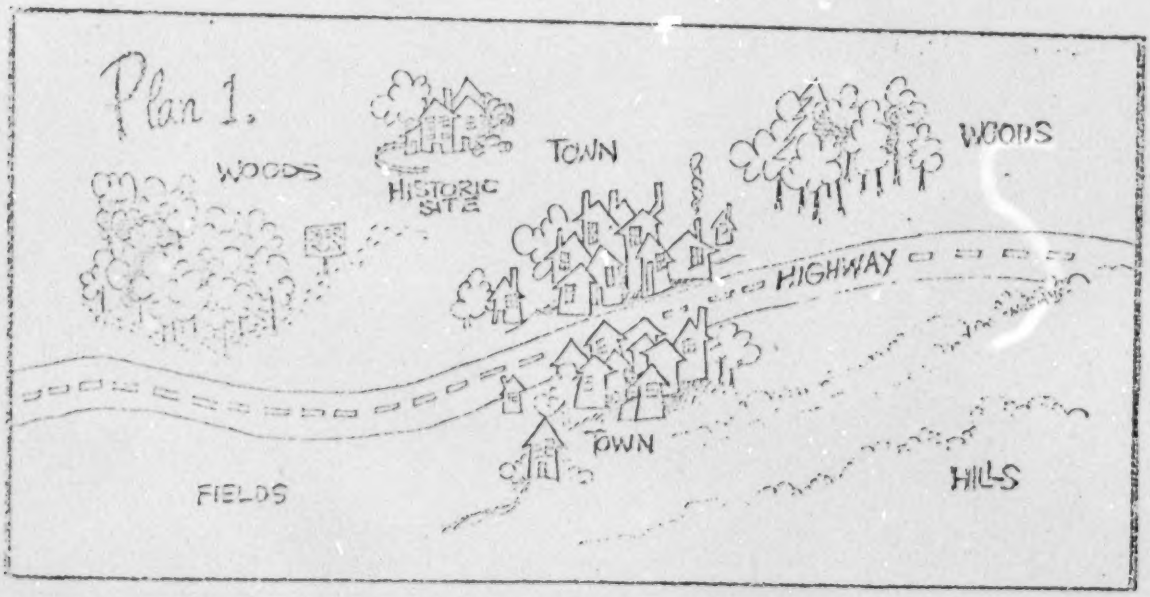
THE SCENARIO

You are citizens of a small rural town that is pretty well off the beaten path of urban development. The State Highway Department has sent letters to all voters in the town, asking for their reaction to three different proposals for construction of a 6-lane highway. Because of the contour of the land, these are the only routes being considered. Since the population of the community is so small, the mayor has called a town meeting to determine what the community as a whole wants the State to do. The mayor has also received a letter from a large electronics firm, stating that the company would like to build a 400-worker assembly plant (non-polluting) in the town, *if* the new highway makes the community more accessible.

Group 1

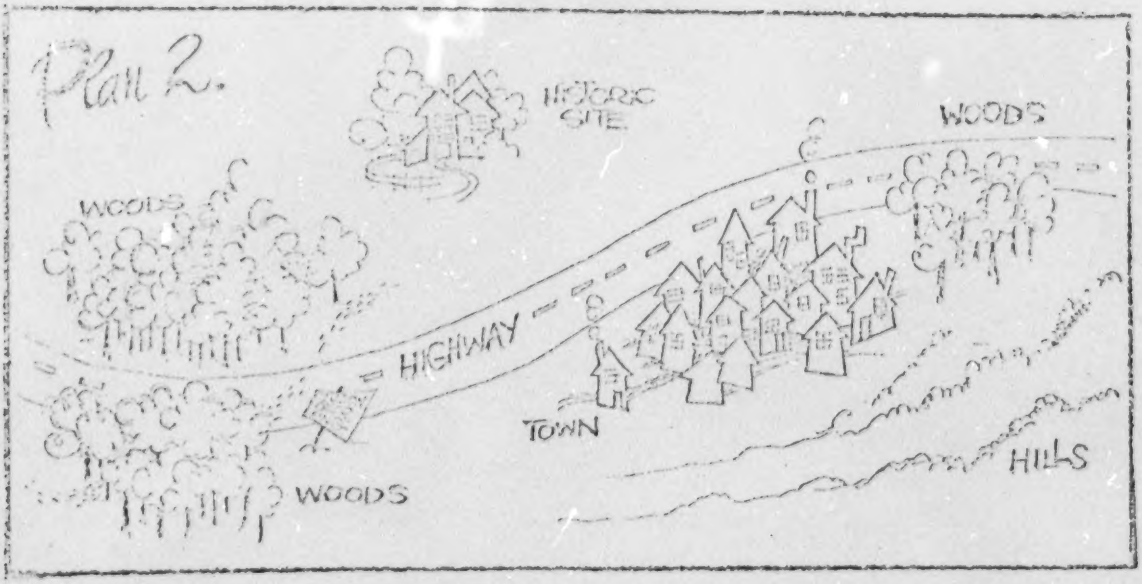
Plan 1 offers the greatest economic advantages to the town. In addition to the electronics plant, a variety of new businesses and jobs would be created. The highway will be a major tourist route, developing a need for gas stations, restaurants, and motels. The town's economy has been stagnant for years, resulting in an actual decrease in population as young people move to cities to find jobs. This proposal would breathe new life into the

community and "put it back on the map again." In addition, the area's major historic site and the large tract of woods would be preserved; in fact, the woods could be developed into a recreation or camping site. The major disadvantage of the Plan is that it would divide the town in two.



Group 2

While the economic advantages of Plan 2 are not as great as Plan 1, it still offers important possibilities for progress and prosperity. The electronics firm would probably find the plan satisfactory. Modest advertising would encourage tourists to stop in the town, although perhaps in smaller numbers than under the first plan. The deer run would be cut in two, as would the woods -- a fact that brings cries of anguish from the environmentalists -- but it is far better than cutting the town in half, which would break up traditional neighborhoods and probably necessitate the construction of a new school. In other words, while Plan 1 would essentially create two towns, this Plan would keep the town intact while offering nearly as great economic advantages.



Group 3

Plan 3 proposes to have the highway simply by-pass the town, locating it some 30 miles to the north. This would certainly leave the town outside the mainstream of the state's economic development, but it would also preserve the town as it is. Supporters of this Plan feel that maintaining a certain "quality of life" is more important than turning the community into another American neon city simply for the sake of progress and growth. This group of environmentalists also feel that it is important to conserve the wooded areas, as much for the wildlife as for its potential use as a recreation area. The destruction of the woods and the deer run would seriously upset the ecological balance of the region. Similarly, the disregard of a historical site seems to them typical of how the profit motive leads us away from important values.

FOR DISCUSSION

1. How did you arrive at your final decision -- that is, what arguments carried the most weight? Do you think you acted in a way that realistically reflected how a town might decide the same issue?

2. What would be the cumulative effect of 100 towns making the same decision on such an issue?

3. Can you think of a fourth plan not considered by the state? Can you think of or find any similar issues being faced in your community or region?

LESSON 2: JOINING UP: FAMILY CONFLICT DURING THE AMERICAN REVOLUTION

by David C. King

The conflict faced by individuals or groups in a historical event provides a good way for students to feel they are dealing with real people and real problems. The following lesson is a simple story of a family conflict set off by the decision of the American colonists to take up arms against the British.

Reading and discussing the story can be completed in one class period, preferably *during* study of the events leading to the American Revolution.

PERFORMANCE OBJECTIVES

Students will

1. compare a conflict between two brothers to the conflict between the colonies and England.
2. recognize social conflict as one of the major forces shaping our lives.
3. identify and analyze a conflict between two brothers and within an individual.
4. express greater empathy for those caught up in social upheaval.

JOINING UP

...That morning in the summer of 1775 was the first time my brother Nathan and I ever had a serious argument. And it threatened to tear our family apart.

He was busy packing his things. Word had come only an hour before that General Washington and the Continental Army were approaching Cambridge. Nathan had his heart set on joining up. Nothing I or my mother said seemed likely to change his mind. My mother had talked of little else for days.

I made one last effort. I remember I said to him, "We've all had our troubles with the Government, Nathan. But what you are about to do is commit treason."

He stopped, his hand poised above his pack.

"Treason?" he repeated in a quiet voice. "Is it treason when we have no other choice?"

"There are other ways to settle our grievances," I said. "That's what we have laws and government for."

"Do I have to refresh your memory?" he said. His voice was more stern now. "Have we not tried everything? And look where it has led us. It wasn't five years ago that some of your young friends began throwing snowballs at a soldier on the Common. Do you remember what happened that day? Three people were killed. Three Americans."

I didn't have to be reminded about the infamous "Boston Massacre." I, too, felt the sorrow of that day and the hardships that followed But I didn't say that to Nathan. Instead, I said, "That might have been an accident. Maybe that officer didn't mean to give an order to shoot. Besides, that was different from this. This is open revolution."

"Yes, it's revolution," he said, resuming his packing. "And perhaps it's about time. How often has Parliament acted against our interests? Has the King ever acted as though he were *our* King? I say that our lives are not worth a penny unless we have a voice in our own affairs. Our only chance for freedom is independence -- and if we have to fight for it I mean to fight."

"Then what about the shop?" I asked, hoping to change the argument. "I can run it alone, I suppose. But just about half of what we sell comes from England. Where will we get supplies? No Englishman will sell to us."

"And what good is the business now?" he said bitterly. "Our taxes are a burden. Our fellow citizens don't want to buy British goods."

He paused and looked at me in that calm, level way of his. "Look, brother," he said. "I mean you no ill will. I know I'm leaving you with a burden. You have the shop to run, and I rely on you to look after mother. I don't like to leave you like this. But I see no other way."

He made me feel very young and very alone. I admired his courage, his determination. I hoped that some day I would be brave enough to follow in

his footsteps. But at the time all I could think of was that our safe little home was coming apart and that we were all in danger.

FOR DISCUSSION

1. The two brothers are *in conflict.* What is the conflict about? (What are they arguing about?) In what ways is their conflict like the conflict between the colonies and England? In what ways is it different?

2. The young man telling the story also has a *conflict within himself.* What is the conflict about? Have you ever had a similar experience? Explain.

3. Do you think other colonists had conflicts like the two brothers? How do you think they would be resolved?

LESSON 3: THE EMANCIPATION PROCLAMATION

by David C. King

Why did President Lincoln hesitate so long in issuing the Emancipation Proclamation? What did his hesitation have to do with the course of the war? What did he mean by saying that preserving the Union was more important? The answers to the questions are important for understanding Lincoln's decisions and the debates surrounding them. By analyzing the conflicts he faced, the students will gain a better sense of how and why the decisions were made.

The simplest way to present this lesson is to xerox the material, distribute it for class reading, and then deal with the discussion questions. You can also add more to the study by using this as an introduction to a research and role-playing activity. Have individual students find out more about the controversy. Assign roles and simulate the kinds of exchanges that took place. Switch roles and re-play the episode so a number of people have a chance to play the role of Lincoln. Ask these individuals to try to describe their feelings in Lincoln's position. Did they experience a sense of pressure? How would they describe this? Was there frustration in trying to explain their position to others? Was there any sense that perhaps they should back down? You might also ask volunteers to describe any situation they've encountered that might be similar.

THE EMANCIPATION PROCLAMATION

When the firing on Fort Sumter opened the War Between the States, President Lincoln felt that his first duty was to restore the unity of the nation. His purpose in ordering troops against the Southern rebels was to "preserve the Union."

But what about the issue of slavery which had had so much to do with the outbreak of the war? Lincoln hated the idea of slavery as much as any man. Years earlier, as a young Congressman, he had said: "Slavery and oppression must cease, or American liberty must perish." In 1861, however, he felt that freeing the slaves would only make things worse -- the border states would be likely to join the Confederate side and many Union soldiers would be unwilling to fight for emancipation. He also doubted whether the President or Congress had the power to make such a decision.

As the war progressed, more and more people began to put pressure on the President to issue an Emancipation Proclamation. After the Union Army was badly defeated at Bull Run, Senator Charles Sumner and others urged the President to declare the slaves freed. This, they said, would give the Union soldiers the feeling they were fighting for an ideal -- the ideal of freedom for all people.

"I would do it," Lincoln calmly replied, "if I were not afraid that half the officers would throw down their arms and three more states would rise."

The President also felt that the proclamation would do no good if it couldn't be enforced. "If a decree of emancipation could abolish slavery," he told a group who had come to urge him to act, "John Brown would have done the work. Such a decree could surely not be more binding than the Constitution, and that cannot be enforced in that part of the country now."

Lincoln listened patiently to the growing number of critics, but refused to issue a proclamation until he felt it would help the Union cause. In the summer of 1862, a famous newspaper editor named Horace Greeley wrote an article titled "The Prayer of Twenty Millions." He criticized the President and said that the "existence of the country" and "the well-being of mankind" demanded the Proclamation. Lincoln wrote a reply which Greeley printed in his newspaper:

> My paramount objecti(the President wrote) in this struggle *is* to save the Union, and it is *not* either to save or destroy slavery. If I could save the Union without freeing *any* slave I would do it, and if I could save it by freeing *all* the slaves I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery, and the colored race, I do because I believe it helps to save the Union; and what I forebear, I forebear because I do *not* believe it would help save the Union...
>
> I have here stated my purpose according to my view of *official* duty; and I intend no modification of my oft-expressed wish that all men everywhere could be free.

Lincoln was also worried about what would happen to black people once they were freed. Frederick Douglass, a black who had escaped from slavery, visited the President and urged him not to worry about that.

"But who will take care of them?" Lincoln asked.

"Let them take care of themselves, as others do," Douglass answered.

Lincoln then wanted to know if the freed slaves should be allowed to remain in the United States. Of course, Douglass replied, "They won't take up more room than they do now."

But Lincoln was still concerned over whether or not blacks and whites could live together in harmony. He told a group of black visitors in 1862: "You and we are different races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffer very greatly, many of them by living among us, while others suffer from your presence. In a word we suffer on each side. If this be admitted, it affords a reason at least why we should be separated."

(The quotations are from: Roy Basler, ed., *The Collected Works of Abraham Lincoln*, 1953, Vol. IV; and John Hope Franklin, *The Emancipation Proclamation*, 1963)

FOR DISCUSSION

1. What conflicts did Lincoln face over whether or not to issue the Emancipation Proclamation? Do you find evidence that he had conflicts in his own mind over what he wanted to do? Did you ever face a conflict between what you *had* to do and what you wanted to do?

2. Both the President and his critics wanted to preserve the Union. Why, then, was there conflict between them?

3. What did Lincoln think might happen if he tried to resolve the conflict between the states by freeing the slaves?

4. Do you think he was correct in guessing that blacks and whites would have trouble living side-by-side? For what reasons?

LESSON 4: THE GRAND CANYON ISSUE*

The following conflict situation can be used as a basis of discussion in relation to the function of government in reconciling conflicting interest groups. The Grand Canyon story can also be made into a role play; groups of students taking the part of various participants in the case. Set up the role play in the form of public hearings before the Secretary of the Interior or another mediating group. Have students present the pros and cons in an orderly way; allow for debate and conclude with the mediators' decision.

Similar conflict situations involving government and the law may be found in the text from which this lesson was excerpted (cited below). Look in the news media for similar situations suited to classroom study.

THE GRAND CANYON ISSUE (1960'S)

The Colorado River begins in the mountains of the state of Colorado, flows through the states of Utah, Arizona, Nevada, and forms the border between California and Arizona. After leaving the United States it passes through a small part of Mexico and out into the Gulf of California. The Colorado River has flowed here for thousands of years. In Arizona it has cut deep down into the earth and formed the Grand Canyon. The Grand Canyon is 217 miles long and from 4 to 18 miles wide at the top. The river has cut down so far that in some places it flows 5,500 feet below the flat land at the top of the canyon.

Each year thousands of people visit the Grand Canyon. It is famous for its beauty and scientific interest. In the depths of the canyon scientists can see rocks and fossils formed thousands of years ago. In some ways the walls of the Grand Canyon are like a history book. Trained scientists can study layers of rock and the fossils in them to find some clues to the history of the earth and living things. The Grand Canyon is of such interest that a part of it was made into a National Park in 1919.

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* From *Conflict, Politics, and Freedom*, by Charles N. Quigley and Richard P. Longaker, © Copyright, 1976, 1972, 1968, by Ginn and Company (Xerox Corporation). Used with permission.

People have often looked at the Grand Canyon and the Colorado River and thought of other ways these natural resources could be used. About 1900, a group of men wanted to begin mining in the canyon. At that time the land they wanted to use was owned by the federal government. Theodore Roosevelt was President. In 1903, he refused the miners permission to dig in the canyon and said, "Leave it as it is. You cannot improve on it. The ages have been at work on it and man can only mar it."

The Colorado River flows for miles between the states of Arizona and California. These are two of the fastest growing states in our country. They both have large areas of soil that is very good for farming, but neither state has enough water. For many years both states have been sharing some of the water of the Colorado River, using it for crops, homes, businesses, and industries.

One of the largest dams in the world, Hoover Dam, was built on a part of the river between Arizona and Nevada. This dam has caused a great lake, Lake Mead, to fill one of the side canyons formed by the river. Hoover Dam is used to store water for generating electric power to be used in nearby states.

Since so many people have been moving into Arizona and California there has been a greater need for water and electric power in both states. Farms and industries need large amounts of water. People need water for home use. People in the governments in both states have been trying to find new ways to bring water and electric power to the people in their states.

Some people in Arizona made two plans to bring more water and electric power into their state. One plan was to lay large pipes across the desert that would bring water from the Colorado River to Tucson and Phoenix, the largest and fastest growing cities in Arizona. (This was called the Central Arizona Project.) However, since this would take too much water from the river, they had another plan. They wanted to go far to the northern part of the United States where the Columbia River flows. The plan was to take some of the water than flowed into the Columbia River and build canals and pipe lines that would send this water south into the Colorado River. (This plan was called the Lower Colorado River Basin Project.)

Both of these plans were very expensive. Most people thought the plans would cost too much for the people of Arizona to pay for with the taxes they paid to their state government. They tried to think of other ways to pay for both projects.

Congressmen from Arizona asked the members of the House of Representatives (in Washington, D.C.) to approve a plan to build two large dams in

the Grand Canyon. These dams were to cost the federal government $750,000,000 of the tax money paid by all of the taxpayers in the country. Large electric power plants were to be built by the dams and the electricity they generated was to be sold to people in nearby states. Most of the money made by selling the electric power was to be used to pay for the two projects planned to bring water into Arizona.

The two dams would make large lakes that would partly fill the Grand Canyon. The people in favor of the dam gave the following arguments:

1. Once the dams were built, the money made by selling electric power could be used to pay for bringing water into Arizona.

2. If more power and water were brought into Arizona, then more people could come to live and work there. This would help people who owned businesses in Arizona.

3. Suppose the government spent $750,000,000 to build dams in Arizona. Probably much of this money would be paid to builders and workers in Arizona. These people would be helped by earning the money. They would spend the money in Arizona, and other people would earn some of it from them.

Many individuals and groups of people were against the plan for building dams in the Grand Canyon. One group was the Sierra Club. This is a group of people who try to save beautiful parts of our country from being spoiled. Many people give money to this club. The money is used to place ads in papers, hold meetings, and do other things to get other people to help protect natural areas of the country. The Sierra Club was joined by other conservationists in opposing the dams. They were also joined by the editors of *The New York Times*, one of the largest and most important newspapers in our country, and by Congressman Saylor, a Republican from Pennsylvania.

People against the dams gave the following arguments:

1. The dams and lakes would spoil one of our country's greatest natural wonders -- the Grand Canyon.

2. The plan for the dams called for using money from all of the taxpayers to help bring water to two cities in Arizona that were already two of the fastest growing cities in the country.

3. If the people of Arizona want more water and power they should pay for it, since they are the people who will be helped. The rest of the people of the country shouldn't have to pay for something that doesn't help them.

4. Power from dams would cost more money than power from steam plants burning coal or oil. It would cost over twice as much as power from a nuclear plant. If people from Arizona need more electric power, they should not build dams and ruin the Grand Canyon but should build steam power plants.

One of the people involved in this argument was a member of the executive branch of the federal government. He was Stewart Udall, the Secretary of the Interior in the President's Cabinet. Among other things, he and his helpers were in charge of developing new ways to use natural resources to help economic growth. They were also in charge of protecting the National Parks of the country.

Mr. Dominy was Secretary Udall's assistant in charge of finding ways to use natural resources to help the economic growth of the country. He said that since there were no steam plants built and the water power was there to be used, the government should build the dams.

Several years earlier he had talked to a committee of the Senate who were interested in the best ways to generate electricity and get more water. They asked him what he thought should be done about this problem. He answered that if the government would try to develop ways to use nuclear power to generate electricity and to make salt water into fresh water the problem could be solved in a few years.

Before the dams could be built using tax money, they had to be approved by a committee in the House of Representatives. So many people were criticizing the plans for the dams that Representatives in favor of having them built decided not to try to get approval for the larger dam near the bottom of the Grand Canyon, but to try to get members of the committee to approve spending tax money to build the smaller dam farther up the river.

When people against the dams heard this new idea they complained again. Members of the Sierra Club said that when the plans were first made, members of the Bureau of Reclamation declared that one dam would be useless, and that both dams would have to be built. If one dam was useless, then why were people for the dams now trying to get Congress to approve of building one dam?

Representatives then decided to hold the plans and to act on them at another time. The Secretary of the Interior then asked members of Congress to approve hiring a group of people to study the needs for water and power of all people in the United States, and to approve of making a plan to meet them all. This group was to be called the National Water Commission.

WHAT DO YOU THINK?

1. What were the interests of the conservationists?

2. What were the interests of those in favor of the dams?

3. Should different interest groups be allowed to express their ideas? Why?

4. Were the arguments of both groups reasonable? How?

5. How did the organization of our government make it possible to solve this disagreement?

6. How did the conservationists try to get their way?

7. How did those in favor of the dams try to get their way?

8. Did the members of the Sierra Club gain any advantage by working together? How?

9. Why do you suppose those in favor of the dams gave up trying to get both built and tried to get approval for the smaller dam?

LESSON 5: COPING WITH RACIAL PREJUDICE*

By DAVID C. KING

For The Teacher

Introduction:

Over the past decade, publishers have done a good deal to correct racial imbalance in U.S. history texts. But there is still too little being done to help students relate past events to their own social environment. The prejudices that plague our society run deep; they are perhaps as much rooted in the past as our ideals of equality, freedom, and democratic government. Students need to examine these attitudes—to understand how they developed in the past and how this inheritance influences the present. With this understanding, they will be better able to deal with our society's basic dilemma—the disparity between our national ideals and the realities of both our domestic and international behavior.

This one-week unit is designed as an introduction to the study of race relations in America. It will help the class understand how ethnocentric and prejudiced attitudes develop, and why it is so difficult to overcome them. Students will deal with social scientific data—the results of intelligence tests—to become aware of ways in which the social sciences can help us come to a better understanding of racial prejudices. Implied, rather than explicit, in the materials is the idea that feelings of superiority are a part of the American world view; you can use this idea to help the students understand the nature of our relationships with Third World nations, both in the past and the present.

The outline of the unit describes specific goals and will give you some ideas about how to proceed.

Outline and Plan of the Unit:

I. *Bernard.* This brief story is a vehicle for the class to learn:

—the meaning of the words *prejudice* and *ethnocentrism;*

—that prejudice and ethnocentrism are common aspects of human behavior frequently not considered harmful;

—that prejudice is often associated with positions of dominance or superiority.

Introduce the story with a brief discussion of the words *prejudice* and *ethnocentrism.* Either have someone look the words up in the dictionary or present the class with a dictionary definition. (Prejudice can be equated with prejudging—adopting an attitude favorable or unfavorable usually without any real knowledge. Ethnocentrism is related to prejudice—it is the belief that one's own group or society is superior to others.) The definitions will become clear by the time they have finished with the story and the map and poem which follow.

Discussion questions:

1. What is Bernard prejudiced in favor of? What is he prejudiced against?

2. This sort of prejudice is natural and frequently considered harmless. Do you consider it to be harmless? What could make it harmful?

3. Suppose the team positions were reversed—Oakland had had a poor team for years and Philadelphia had just won a championship. Why would this make it more difficult for Bernard to display prejudice? What about the boy telling the story?

4. What are some things you are prejudiced in favor of or against?

II. *A glimpse of ethnocentrism around the world.* The map and poem will help the class see that ethnocentrism comes close to being a cultural universal—it is not a phenomenon peculiar to white Americans.

Discussion questions:

1. What does the map suggest about the human tendency to be ethnocentric?

2. What does the poem by Kipling say about ethnocentrism?

III. *Using social science to explode a racial myth.*

A. The Historical Background. This section presents only a brief sample of racial attitudes throughout history. Try to help students relate these attitudes to specific events they encounter in their textbooks, such as the beginnings of slavery, wars against Indian tribes, the Civil War, and imperialism. Be sure to emphasize that although these attitudes were shared by many white Americans, there were others who felt these views were totally wrong.

Discussion questions:

1. How are feelings of superiority linked to wealth, power, or position? (If, for example, positions of power were reversed, would whites find it as easy to be prejudiced?)

2. What similarities do you see between (a) attitudes toward racial minorities and (b) attitudes toward weaker societies?

B. A survey of intelligence tests. We suggest you have the students work in pairs or small groups to help each other analyze the data. The experience should suggest that:

—social sciences help provide the sort of understanding we need to be able to cope with racial prejudices;

—social scientific methods can destroy many racial myths;

—prejudices are usually not logical; the myth of white intellectual superiority persists even though science can prove it to be a myth.

Discussion questions are included in the text section.

Student Text Section

I. *Bernard.* (As you read this very short story, notice that Bernard is prejudiced *in favor of* something; he is also prejudiced *against* something.)

I went to visit my cousin Bernard in Oakland. I hadn't seen him for three years. He had never come east to Philadelphia, but maybe someday our parents could work that out.

We talked about baseball a lot. He was really freaked on the subject. Oakland had won the pennant and the World Series, and Bernard was pretty pleased.

* Reprinted from INTERCOM #73, *Teaching Toward Global Perspectives*, Center for War/Peace Studies, September 1973, pp. 9-11.

"We've got the best team in history," he would say. "They'll win again this year easy. Man, they are really the best. Oakland has got to be the only place to live in this country."

Well, listening to that kind of talk can get a little tiresome. Philadelphia, you may know, has had its baseball troubles the past few years. People call the team the "doormat" because everyone walks all over it.

So I said, "I still think Philadelphia's got the best pitcher. Look at the record he had with a last-place team."

Bernard looked at me like I'd sprouted a second head. "Best pitcher?" he echoed. "Are you kidding? That guy's nothing but lucky. He probably couldn't even make the Oakland team. Philadelphia is really a crummy town."

"Wait a minute," I said. "What does the city have to do with it?"

"I don't know," he answered. "I just think Philadelphia would be a lousy place to live."

"But you've never even been there!"

"What difference does that make. It's probably as crummy as its baseball team."

Boy, he sure knew how to make a guy feel lousy. When I met people, I got so that I didn't want to tell them where I was from.

II. A Glimpse of Ethnocentrism Around the World.

Take an outline map and place these quotations on the appropriate spots.

Alaskan Eskimo: "We are fine people. Our neighbors are louse eggs."

Greenland Eskimo: "The Danish people come here to learn to be good Eskimos."

Chippewa: "That foolish behavior was as stupid as a white man's."

Navaho: "We are the real people."

Yaghan (Northwestern South America): "We alone are people."

Lapp: "We are the human beings."

Moor (Northwestern Africa): "The white races have no sharpness of wit or penetrating intellect."

Egyptian: "Strangers are not true men."

Hottentot: "We are the men of men."

Chuckchee (Siberia): "Our neighbors are weak old women."

Chinese: "This is the celestial kingdom, the center of the universe."

Japanese: "White people are hairy, like the apes from which they are descended."

A poem by Rudyard Kipling:

All good people agree
And all good people say
All nice people like us are We
And everyone else is They

But if you cross over the sea,
Instead of over the way
You may end by (think of it!)
looking on We
As only a sort of They.

III. Using Social Science to Explode a Racial Myth.

A. The Historical Background. Racial prejudice in America is surrounded by myths and supported by them. Prejudice usually works that way. One group finds itself in a position of power, like Bernard felt with the Oakland A's. And before long they believe that they are better than anyone else.

Historical accident put whites in a position of power and dominance in our society. The early white settlers were well organized—the Indian tribes and the black Africans were not. Better organization and weapons allowed whites to turn blacks into slaves and to drive Indians from their lands.

The brutality of these experiences was facilitated by prejudice. If whites felt superior, that made their behavior seem all right. Once whites were in a position of being "winners" and Indians and blacks were the "losers," it continued to be easy for many whites to have prejudiced feelings. Just as Bernard assumed Oakland was better than Philadelphia, a great many white Americans had the idea that God or nature had made them better than others.

White Americans have had a tough time getting over their feelings of superiority. They have remained in positions of power and wealth. And one of the myths that developed from this position was that whites were more intelligent. Not all whites thought that way, and today, many white Americans work very hard to help achieve equality for all racial groups. But it is hard for our society to get rid of prejudices that have been with us for so long.

Here are some quotations from various periods of American history that illustrate belief in this myth of superior white intelligence. (Remember that not everyone believed this way.)

1. A colonist's view of Indians: "They are by nature slothful and idle, vicious, melancholy, slovenly, lyers, of small memory, of no constancy or trust . . . by nature of all people the most lying and inconstant in the world, less capable than children of six or seven years old."

2. Another colonist's description of blacks: "These dark-skinned savages come to us from a Dark Continent, and it is up to us to show them the light of God and Civilization. They are like children, and if treated firmly will be good servants."

3. A nineteenth-century farmer speaks of slavery: "Now suppose they was free, you see they'd all think themselves just as good as we, of course they would, if they was free. Now, just suppose you had a family of children, how would you like to have a niggar feeling just as good as a white man?"

4. A nineteenth-century Congressman said of the Indians: "These child-like savages are not capable of being civilized. God has placed us in charge of them as He has the beasts and fields of this great land."

5. A newspaper article in 1856 stated: "The hope of good for Africa can only begin when her people meet a superior power that will make them obey the first law of God—and that is to earn their bread by hard work."

6. Senator Stephen A. Douglas, during the Lincoln-Douglas debates: "A negro is not and never ought to be a citizen of the United States. . . . The Almighty has not made the negro capable of self-government."

7. Abraham Lincoln, during the Lincoln-Douglas debates: "While (the two races) do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race. . . ."

8. Labor leader Samuel Gompers, 1905: "The Caucasians (whites) are not going to let their standard of living be destroyed by negroes, Chinese, Japs, or any others."

9. A U.S. Senator on whether the United States should annex the Philippines as a colony: "(God) has made us adept in government that we may administer government among savage and senile peoples. Were it not for such a force as this the world would relapse into barbarism and night. And of all our race He has marked the American people as His chosen nation to finally lead in the regeneration of the world."

10. A U.S. Congressman, 1901: "Neither Indians or negroes is fit to perform the supreme function of citizenship."

11. A housewife, 1964: "I wouldn't want Negroes in our neighborhood. They're a different race; they are ignorant and lazy."

B. A Survey of Intelligence Tests. Slowly, more and more Americans have come to believe that all men truly are created equal. One reason for this improvement is that people develop a better understanding of racial groups and race relations. We still have to improve more to achieve equality for all groups in our society. The social sciences can help in this task.

Social scientists don't say to us: "Here is the way to overcome racial prejudice." Instead, they search for valid information. It is the *understanding* social science offers that can help us deal with social problems like racial prejudice.

Once a social scientist thinks he has discovered a bit of truth, he must examine this *hypothesis* or theory. This is the heart of the scientific method. A statement is tested against available evidence. B might seem to cause A. But there also might be something—called a *variable*—that gets in the way.

You can follow an example of how this process works. You will deal with the myth that "whites are naturally more intelligent than blacks." Can we prove or disprove this theory?

Test 1: The first major attempt to test the basic intelligence of different racial groups occurred during World War I when the Army tested new recruits. Here are the results of the tests:

Intelligence Scores of Whites and Negroes Recruited by the Army During World War I

Grade	Percentage Distribution White	Negro
A	49.2%	14.7%
B	31.2	24.2
C+	12.3	21.0
C	6.2	22.1
C−	0.7	5.3
D	0.3	10.0
D−	0.1	3.3

Note: Even when amount of schooling was considered, blacks had only 65% of the average for whites with the same amount of schooling.

Source: Audrey M. Shuey, *The Testing of Negro Intelligence*, J. P. Bell Co., 1958, p. 189.

Questions:

1. What do the test results show about differences in scores of black and white recruits?

2. Some people said the tests *proved* that whites were more intelligent than any other racial group. Can you think of variables that might not show on the test? (Hint: Would neighborhood and schools make a difference?)

Test 2: Social scientists at Columbia University studied the Army test scores. They noticed that there was a difference between northern recruits and southern recruits, in both white and nonwhite categories. Here is a sample of their findings:

State	Median Score
Whites	
Mississippi	41.25
Kentucky	41.59
Arkansas	41.55
Georgia	42.12
Negroes	
Pennsylvania	42.00
New York	45.02
Illinois	47.35
Ohio	49.50

Note: Median score means half the group scored above this point and half below.

Source: Otto Klineberg, *Negro Intelligence and Selective Migration*, Columbia University Press, 1935, p. 2.

Questions:

1. How could you explain the fact that northern Negroes scored higher than southern whites?

2. What do these results suggest about the reliability of Test 1?

3. Suppose someone said that Test 2 only shows that more intelligent blacks moved north. How could you test this hypothesis?

Test 3: The Columbia researchers were convinced that the social environment had a lot to do with the test scores. People living in the rural South in those years (1930s) did not have access to good schools in many communities; and, whether black or white, there was not as much demand for an education—farmworkers did not feel that an education was as important as northern city-dwellers did.

But how could they prove their theory? They tested 12-year-old black children who lived in the Harlem section of New York City. If their theory was right, those who had lived in New York all their lives should score higher than those who had just moved from the rural South. What do the results show? (*See graph below.*)

Questions:

1. Did the length of time living in New York make a difference on test scores?

2. Does this study disprove the hypothesis that only intelligent black Americans moved north?

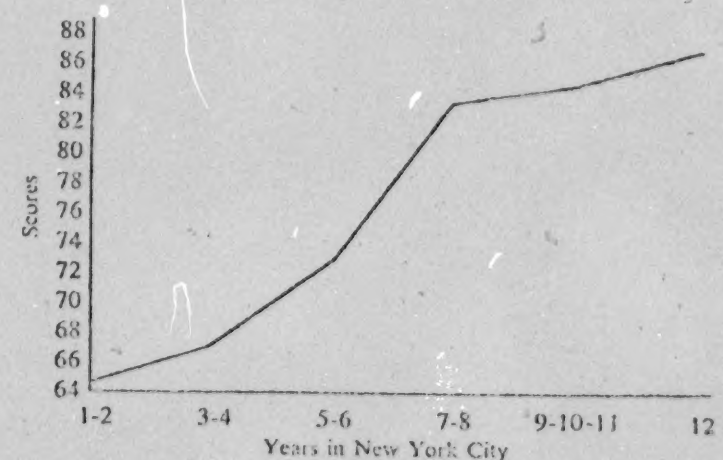
3. Considering all three tests, which do you think offers a better explanation of different test scores:

(a) difference in natural intelligence of blacks and whites, or

(b) difference in social environment (city, school, neighborhood, etc.)?

4. Considering this information, why do you think many white Americans still cling to the myth that whites are naturally more intelligent than other racial groups?

SCORES VS. YEARS IN NEW YORK CITY



Source: Klineberg, op.cit., p. 21

LESSON 1: THE DECISION IS YOURS*

Adapted by JAYNE MILLAR

Developing countries are faced with many problems in determining priorities for projects which will contribute to their growth and development. Most developing countries rely on some form of economic assistance from other countries, or on multilateral institutions such as the World Bank, to launch needed projects in various areas of the country. The difficult question for both the giver and the receiver of aid is how to determine which projects should be given the highest priority when there is only a limited amount of money available. When a country needs help in many areas of its economic and social life, such as in agriculture, health, education, and industry, which projects should receive attention first? On what basis should priorities be established? Under what conditions should economic assistance be given? Received?

The following paragraphs briefly describe the country of Upper Volta in West Africa. Note the topographical features of this country, the character of the population, the type of economic activities found in the country, the natural resources, and the methods of transportation and communication. After reading the descriptive material carefully, read the situation below and then describe the projects which have been proposed for outside funding. Lively discussion should follow as you make decisions as to which projects should receive priority in funding.

UPPER VOLTA

Upper Volta is a landlocked country in West Africa, lying just north of the equator. Its neighbors are Ghana, the Ivory Coast, Mali, Niger, Dahomey, and Togo. Upper Volta was ruled for nearly 70 years by France, and became independent in 1960.

5.1 million people (almost all black Africans) live in Upper Volta. The country is 106,938 square miles in area. The population is growing so fast that it will probably double in 35 years. There is no government-sponsored family planning program. There are about 18 people per square kilometer on the average, but most people live in the center and south of the country, where the rainfall is as high as 40 inches a year. Very few people live in the north, where there is desert. 110,000 people live in the capital, Ouagadougou.

The rainy season is from May to November, with little or no rain the rest of the year. During the rains, much of the water runs off and does not soak into the ground. Animals can be grazed and crops grown in the center of the country.

Nine out of ten people in Upper Volta live in the countryside and most of them grow all their own food: millet and sorghum, maize (all cereals), and some root crops. The country is so poor, the farming methods so old-fashioned, and the tools so few, that most people living there eat only one meal a day. This is mostly millet porridge. They eat meat perhaps once a week. Hardly anyone eats fruit. On the average, each farmer cultivates less than 2½ acres, and less than one-fifth of all the land is farmed, and only one-fourth of that is farmed efficiently. Erosion is a problem because many people farm until the soil is exhausted. Cotton, rice, groundnuts, and an oily fruit called karite, are grown for sale.

Many peasant families keep some poultry, and the country's main wealth is its animals. There are 2.6 million cattle, 1.7 million sheep, 2.4 million goats, 250,000 horses and donkeys, 195,000 pigs, and some camels. Live animals constitute more than half the country's exports, and thousands of them walk hundreds of miles to the nearest market. There is a slaughterhouse at Ouagadougou. There are fish in the rivers of western Upper Volta, but fish is seldom eaten.

To raise animals and look after them properly, people need plenty of water. But water is scarce, particularly during the dry season. People have tried to increase water supplies by building wells and dams. Alternatively, women fetch it from waterholes and even puddles. Often, the same water is used for drinking, bathing, washing clothes, and watering animals. Every time the villagers drink this water, they risk getting several different diseases. There are villages where half the people are blind. French doctors working in Upper Volta think that safe drinking and washing water for everyone might cut disease by half.

Upper Volta has some manganese and copper, and possibly other minerals, including bauxite (aluminum is made from bauxite). The world price for manganese is very low, however, and in 1970 there were still no plans to develop the large deposits.

Only about 29,000 people have paid jobs in Upper Volta, so it is not surprising that about 450,000 people leave the country each year. Some of them (mainly men) leave to work abroad for a short time, especially in the Ivory Coast. But about 100,000 people leave the country for good each year. Some of the money earned by these migrant workers is sent back home and their families use it to buy things that they need.

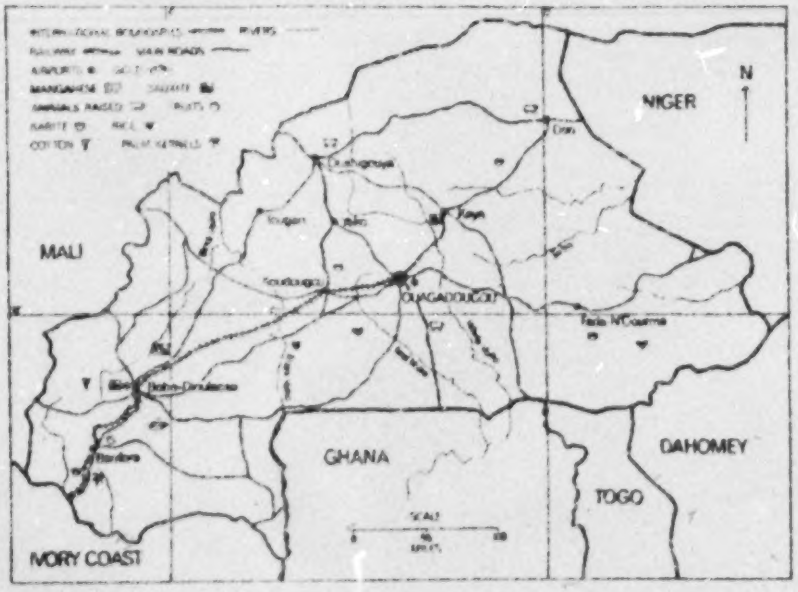
There is one railway in the country, linking it with the Ivory Coast. None of the rivers is navigable. There are two tar-macadam airports and 49 landing strips. Only 6,500 kilometers of road in the whole country are passable in the rainy season. There is a plan to link Ouagadougou with Lome, the capital of Togo (about 1,000 kilometers away). In 1967, there were 4,800 light and 5,600 heavy vehicles in Upper Volta. There are about 70,000 radios in use and 1,309 telephones.

The Gross National Product per person each year in Upper Volta (this is the country's annual production divided by the number of people in the country) is about $50. This is one of the two or three lowest in the world. (The GNP per person per year in the U.S. is over $4,700.) Most people in Upper Volta never have any money, and have to live on what they can grow.

About 98% of the people in Upper Volta cannot read or write.

*** This suggestion has been adapted from the "Aid Committee Game," by courtesy of Oxfam-America.**

UPPER VOLTA



When the last surveys were made, about nine years ago, they showed that people in Upper Volta could expect to live to be 31 years old (in the U.S., the life expectancy is 70 years). There is one doctor to every 76,230 people (in the U.S., 620) and one hospital bed for every 1,680 people. Large scale vaccination campaigns now help many people avoid smallpox, yellow fever, and sleeping sickness, which has been widespread. But malaria, river blindness, and tuberculosis are still common.

Upper Volta depends heavily on foreign aid. France gives more than any other country. She gives it directly and also through the Common Market Development Fund. It is possible that France may not go on giving as much aid as she has been doing in the past.

But much of the aid, in effect, goes back to France because Upper Volta imports so much from her. French-owned firms are very important.

THE SITUATION

You are a member of the Grants and Loans Committee of a private organization which carries on fund-raising projects in your own country on behalf of less affluent, developing countries in other parts of the world. At the moment your committee has about $32,000 at its disposal to allocate to special projects in Upper Volta. You have had six projects submitted to the committee for funding. The cost for funding all the projects would be nearly $51,000. Since you do not have that much at your disposal you must decide which projects, either in part or in full, will be funded, and explain why you support certain projects over others. You should keep in mind both short-term needs and long-range goals in selecting projects that would be most beneficial to the country at this time.

In considering the needs of this country, remember the country's background and resources and the daily problems facing the citizens of this country because of the lack of development. With these things in mind, consider the requests as described, study the map, and discuss and decide which projects should have the highest priority.

Location of Projects

Project 2 would be carried out in the southeast of Upper Volta. Projects 4 and 5 would be carried out in the center of the country. Project 6 would be in the northwest. Projects 1 and 3 would be in a number of different places.

PROJECTS FOR UPPER VOLTA

Project 1:

The Association for Rural Development is nonprofit and has been working in Upper Volta for some years. It provides help for community development in the countryside. ARD's workers get to know the peasants, find out which of them are most likely to influence their neighbors, encourage them and train them to farm better. The workers set up training centers in the countryside where village leaders can be taught. ARD gets its money from grants from the French government aid program and from voluntary agencies. Now ARD wants to carry out a pilot scheme to find out what sort of life women live in certain areas of Upper Volta. Although women are very important in the economy of the country, the government has given hardly any money for work among them.

ARD hopes in this scheme to get exact information on: the food habits of children and adults; the daily tasks of women, and how much time they spend doing them at each time of year; the care that the women give their children; and the importance of a woman's work as a farmer, as she prepares food and sells what she can.

ARD hopes to work first of all among adult women, because they are respected. The ARD wants to teach the women to do all their work better, both at home and on the land. The plans for next year will be drawn up when the results of the first year's work are known.

One of the two French women workers has had 18 months experience in the (French-speaking) West Indies. Both the workers have done a similar study in a neighboring African country. Three Upper Volta women will help them.

The money available from the French government, and from other voluntary organizations, is not enough to pay for this scheme, so the committee is being asked for help.

Initial capital costs:

A house for the French workers, including furniture and a well	$2,075
A meeting house for village women	635
A three-horse-power Citroen	2,475
Three motor bicycles and several bicycles	975
Materials for training	238

Running costs for one year.

Part of the travel fares and salaries of two French workers	4,238
Interpreters	405
Running cost of vehicles	1,525
Running costs of motor bicycles	228
Agricultural fund	428
Habitat and health fund	850
Domestic science fund	428
Training of village workers	288
Emergencies	105
Total estimated project cost	$14,893

Project 2: Aid for a technical training center in Maluti Diocese.

Bishop Tocqueville of Maluti Diocese, has asked the committee for help for the Technical Training Center at Maluti. The Center has been in existence for twelve years and still has the same Director. It is very well equipped.

The subjects taught are carpentry, building, auto-mechanics, electrical mechanics. There are 67 students at the Center, each in a four-year course.

Your committee is being asked for a loan to help provide equipment so that three of the best pupils can start their own business at the end of their course. They would repay about $63 a year.

Unless this money is found, these young men will have to find jobs in foreign firms, which have a lot of power in Upper Volta. Other pupils leaving the Center have also received outside help to set up on their own.

The three young men will stay with friends until they can build their own home. The Director and staff of this excellent Center will check their work and advise them.

The grant is recommended by our Field Director, but he suggests that we give only $1,100 in all (instead of $1,374 which was requested).

Money recommended for the three men together for

Building workshops	$ 525
Equipping workshops	325
Materials for their first jobs (tacks, screws, locks, glass, planks, etc.)	250
Total estimated project cost	$1,100

Project 3: Cementing village wells in Upper Volta

One writer has described Upper Volta as "a horribly dried-up furnace of a country." There is not nearly enough water for everyone, but there must be reliable water supplies before the country can be fully developed. There are 7,000 villages in Upper Volta and 16,000 wells. But only a thousand wells have been cemented and are permanent. So, during the rainy season, between May and October, most of the uncemented wells collapse and have to be dug again each year, usually in December. In the meantime, women have to walk up to six miles each day to the nearest source of water.

The government of Upper Volta does not have enough money to organize a nationwide program to cement village wells, and asks other agencies to do this. For years, the World Wide Mission has been helping villagers to cement their wells. About 300 a year are cemented nowadays. But, even so, it will take about 20 years before each village has its own cemented well.

Our committee is asked for $2,233 to help the World Wide Mission to cement 15 wells in one year, and $3,750 to cement another 22 wells the following year. The wells vary in cost from $50 to $325 according to the kind of soil and the methods used. The villagers do all the work and, if they can, they help pay to cement the well.

Total estimated project cost $5,983

Project 4: Two projects in Morogoro Diocese

Bishop Sibanda, of Morogoro, has asked for aid for two projects in his diocese. Morogoro is one of the poorest dioceses in Upper Volta. 95% of the people work on the land. Even in good years there is rain only in four months. The chief crops are millet, cotton, rice, and groundnuts (peanuts).

Both these projects fit in with the government's development plans. Our committee has already given money to equip a home economics center and to drill several wells in this diocese.

Project A. The Bishop asks for about $8,750 to build a Reading Room suitable for informal education. The building would be for young people in the town of Moshi, not far away. The cost could be reduced to $6,563 if the young people did some of the building.

Project B. The Bishop asks for the following equipment for each of ten peasant families.

A locally made plough	$ 45
A locally made cart	108
A donkey to pull the cart and plough	13
Harness	3
Total	$169

The total cost, for ten families, would be $1,690. Five families live in each of two parishes, which have African clergy. Most of them have land. The father of each family has had some farming training and knows how to use the equipment. The Bishop will tell the clergy how to carry out the project, if it is approved. The clergy will send regular reports to our committee.

In one of the parishes, the men would be supervised by staff from a government rural training organization. In the other parish, there is no government farming expert. The supervision will be by a missionary priest who is a farming expert. Four of the five men in this parish have had a four-year training course in religion and agriculture. Eventually, all the men hope to buy seed. They might also buy chemical fertilizers from the government.

Total estimated project cost $8,253

Project 5: Handpumps for village boreholes

Two years ago an official study was made in the west central part of Upper Volta to find out how much underground water there was. The study was made in 24 villages in a very dry area, and one test borehole was drilled in each of the villages.

Between 500 and 2,000 people live in each of the villages. People get water from open wells, of which there are not nearly enough.

No water can be got from the test boreholes, because there are no pumps attached to them. All there is to see of the boreholes is a sealed steel tube sticking about two feet out of the ground.

Your committee is asked to give $17,500 to pay for handpumps and spare parts for each of the 24 boreholes. Our Field Director, Mr. Green, would like us to support this project. He suggests we give $4,300 for six pumps and spare parts at about $715 each. Mr. Green says, "At least 24,000 people would benefit if we pay for this project. The people would have pure drinking water, water for their animals, and water for their vegetables."

Total estimated project cost $17,500

Project 6: "Food for work" in Inyanga district

Two years of even poorer rains than usual, and very bad harvests, have caused famine in Inyanga district. The people have grown hardly any food, and they have no money to buy any.

Each male head of a family usually supports 10 to 15 persons, including his wife or wives, his children, his younger brothers, with or without families, and old people. Because of the famine, many men and young people have had to go far from their homes in search of work to buy food. This migration is bad for family life and also for the country's development.

Father Delmas of the World Wide Mission asks our committee for $5,085 to help pay for the creation of jobs for a few hundred heads of families during just this one year. Father Delmas would like to:

1) Provide work near their home for 400 heads of families for two weeks before the maize harvest, at a total cost of $3,390.

2) Provide work near their homes for 200 heads of families for two weeks before the November harvest, at a total cost of $1,695.

Your Field Director recommends that we support the project. With their pay, the men will be able to earn enough to buy millet and rice to feed their families. The work will help stop water erosion on the grounds of various primary schools and a Domestic Science College. When families are very poor indeed, the World Wide Mission will give maize flour as well as pay for the work done.

Total estimated project cost $5,085

After you have decided on final priorities for this developing country, reexamine your decision-making process. The following might be helpful

1. In making decisions about projects, did you set priorities based on your own cultural values or did you consider first the cultural needs of Upper Volta?

2. What reasons can you give to explain the slower development of Upper Volta?

3. If unlimited funds were available, what kinds of projects should receive the highest priority in a developing country? (e.g., which problems should be attacked first?)

4. Would you want to see all developing countries become as prosperous and industrialized as the U.S.? Why or why not? If not, should there be "limits" to growth? What might be the consequences of "unlimited" growth?

For Further Investigation:

In an effort to stimulate some serious thought on U.S. government economic and military assistance to developing countries, consider the following questions:

1. Should the U.S. government give aid in the form of grants or loans to developing countries? Why or why not? Would government aid take a form different from assistance from private organizations? Why?

2. Which countries should receive aid? On what basis? Look up charts on aid to see which 10 countries received the most aid in 1971. Why do you suppose that some countries received more aid than others?

3. For what kinds of projects do you think aid should be given: education, technical instruction, highways, health, growing food, population control? Or do you think we should ask what priority the host country has for our aid, which it must *repay*, and then try to devote the aid to the projects *they prefer*?

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LESSON 2: CHOOSING A SITE

This lesson involves a housing project location game which requires difficult and realistic decision-making in a role-playing situation. Conflicts of many sorts are built into the game; participants are encouraged to understand the bases of the conflicts and to work together to resolve them. The authors of the game suggest that it be used as part of a unit on city life and minority communities.

PERFORMANCE OBJECTIVES

Students will

1. understand the feelings and motivations of a particular citizen by role playing his or her part in a public decision-making process.

2. appreciate the variety of conflicts of interest which can arise within a city.

3. see how conflicts are aggravated by prejudice and resistance to change.

4. work together as a group to resolve conflicts and achieve a common goal.

TENEMENT HOUSING PROJECT LOCATION GAME*

A "blue-ribbon" citizens' group has been chosen by the mayor of "Libertyville" to decide on the location of a new federally funded low-income housing project. The citizens' group will consist of seven people (students) each living in one of the seven neighborhoods listed below and located on the map. The new low-income housing project must be located in one of the seven neighborhoods.

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* Reprinted from "Geography, Social Action and the Black Community," by O. Fred Donaldson and George A. Davis in *Teaching About Life in the City*, NCSS YEARBOOK, 1972, pp. 196-198. Reprinted with permission of the National Council for the Social Studies.

Only certain givens are presented at the beginning; as the game progresses the group may mutually decide upon additional rules. There is a federally appointed director who must approve all rule additions and/or changes and who will act as arbiter when decisions must be made.

The seven neighborhoods are presented as in Table 1.

TABLE 1

The Seven Neighborhoods of Libertyville

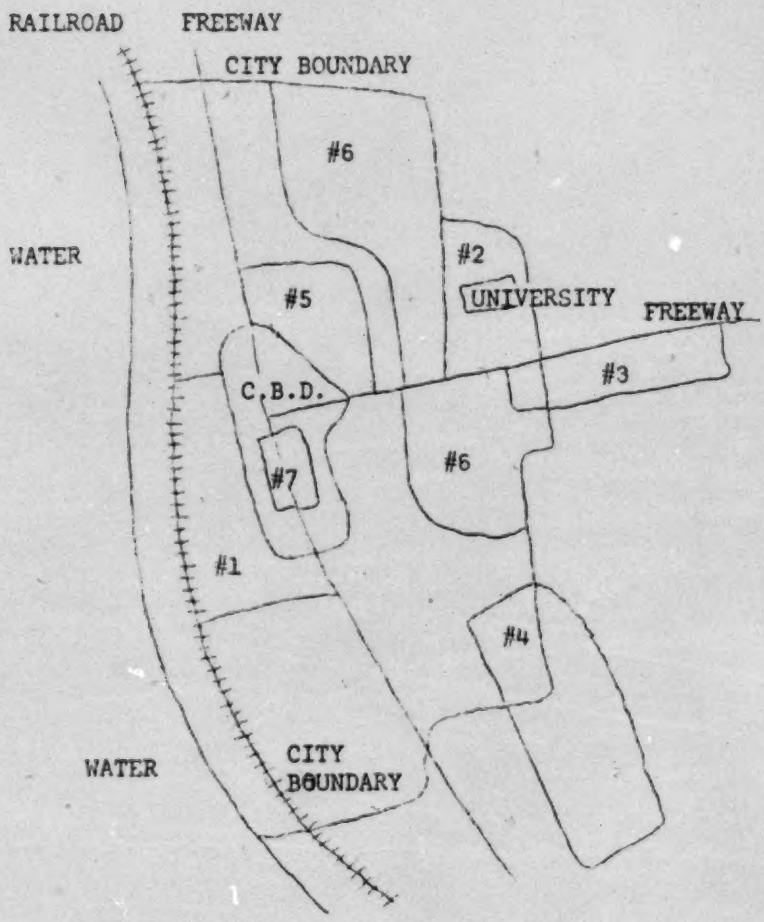
Name	Population Density	Home Ownership	Average Age of Structure	Type of Neighborhood
1. *Center City*	high	rent, some own	most 20+ years	low income Black
2. *Woodlawn*	moderate	own, rent	10-15 years	univ. area 70% white
3. *Bellevue*	low-moderate	own	10 years	high income 99% white
4. *Grosse Pointe*	low	own	most 20+ years	large estates 100% white
5. *Georgetown*	moderate-high	rent, some own	15-20 years	low income 90% white
6. *Mid-America*	moderate	rent, own	10-15 years	middle income 100% white
7. *Broadmore West*	high	rent	1-5 years	high income 99% white

The following is some information on the role that each of the seven students will assume. It is perhaps important to remember that, to a certain degree, each of the following roles is a stereotype.

Center City -- married male laborer, four children, sympathetic to militant welfare rights group, thinks public housing is not an answer based on past experience.

Woodlawn -- married university professor, one child, long history of civil rights work, committed to nonviolent change through system.

A MAP OF "LIBERTYVILLE"



Bellevue -- married white collar worker, two children, worried about property values, wants to keep community stable, "when I moved here I picked a neighborhood and I don't want it changed."

Grosse Pointe -- city councilman, married, one child, in city government for ten years, at-large position depends on white voters, old wealthy family, owns extensive rental units in ghetto.

Georgetown -- married male laborer, four children, worried about neighborhood and increase in crime rate, "my people made it in America why should 'they' get any help?"

Mid-America -- married housewife, three children, husband worried about neighborhood, wife's agitation could cost him his job, through work in women's lib she has noticed the contradictions in American society and the similarity between sexism and racism in America.

Broadmore West -- married banker, worried about safety of neighborhood, "housing patterns are a matter of congregation not segregation. It just happens that way."

Each student is to react in the game as he thinks the person whose role he is playing would act. Research will need to be done by each student to back up his "feelings" about the "proper" location of the project.

At the end of the game each student will turn in the following:

1. a diary including his own personal feelings and how these differ from those of the person that he is "playing"; also noting various positions that he took during the game with the research used to back up those positions in the group debate;

2. the group is to turn in its decision in written form with the reasons for its choice.

Another way of beginning such a program of study is to discuss the geography of the Black community. Questions such as the following might arise:

1. Where is the Black population located? The young? The elderly?

2. Where are the institutions and services that serve or are supposed to serve the community located?

3. Where are the rats?

All of these questions can be answered with the use of maps, and can lead to further inquiry pertaining to regional concepts such as "turf," colony, neighborhood, or gerrymandering.

1. How large is your neighborhood?

2. Where are various "turfs"?

3. Where and what are the boundaries for these social areas?

The region and boundary ideas are in turn likely to lead to a discussion of movement between and within areas.

1. Where do children play? Why?

2. What is the residential movement pattern?

3. What is the pattern of use of existing health and recreation facilities?

4. What is the pattern of school attendance? School bussing?

5. What is the spatial relationship of the urban transportation system to the Black community?

Questions concerning man-environment relations in the ghetto might also be raised.

1. Where are the areas of greatest pollution of various types?

2. Where are the areas of greatest death and disease?

The students' neighborhood can serve as the organizational unit through which these questions are approached.

LESSON 3: ABOLITION AND WOMEN'S SUFFRAGE

by David C. King

The abolition movement and the beginnings of the women's suffrage movement are rarely combined in American history courses. But there are important similarities -- points of comparison that can be used to help students see the relationship between conflict and social change.

At the same time, the conflict lens can provide the class with valuable new insights into people's long struggles for equal rights. Of course there are very real differences between the plight of black slaves and that of women -- these will emerge during the study.

Although this study can be limited to a social studies classroom, greater depth will be acquired if it is combined with reading assignments in English classes. The situation is ideal for team teaching.

PROCEDURE

1. Assign reading from your text on the anti-slavery movement prior to 1860. Discussion questions:

   a. In what ways are the beginnings of the movement an expression of conflict?

   b. What are the goals of the parties involved?

   c. The movement is a social protest. Do all social protests represent expressions of conflict? (Answers could form the basis for hypothesis formation to be tested throughout the unit.) Can the students think of other protest movements -- in the past or now? Are there any current organized protests in your community -- e.g., forming a union; saving a neighborhood; protecting the environment; reforming prisons; better opportunities for women.

2. Draw comparisons -- if students, with help, find examples of contemporary social protest, they should be able to see a certain sameness of structure:

   Who is involved? What are the issues?

   What *change* is being advocated? Why is the change being resisted?

3. Assign text reading on the beginnings of women's movement for equal rights -- even though the subject is treated in post-Civil War chapters.

   Note that the women's movement begins just as the abolition movement gains momentum. Is there a connection? Is the Jacksonian spirit a factor? How can the class find answers to those questions? (No standard text provides the answers.)

   Build on that curiosity and employ it as a transition to:

4. The literature of social protest.

   Through English or language arts class, have the students read some of the writings and speeches of (a) abolitionists and (b) early suffragettes. Individual or team reading assignments and class reports are suggested.

   Some key questions:

   a. Is there a connection between the movement to end slavery and the movement to give women the vote?

   b. Why does this begin in the 1830's?

   c. Why did some writers express themselves through poetry?

   Some good sources:

   a. Gerda Lerner, *Grimke Sisters From South Carolina: Rebels Against Slavery*, Houghton Mifflin, 1967.

   b. portions of Page Smith, *Daughters of the Promised Land: Women in American History*, Little, Brown & Co., 1970, pp. 140-153.

   c. for a discussion of pro- and anti-slavery sentiment in folksongs, theater and literature: chapter 3 of Benjamin Quarles, *The Negro in the Making of America*, Collier Books, 1969.

   d. Black spirituals (records would be excellent) and accounts of conditions in Thomas R. Frazier, ed., *Afro-American History: Primary Sources*, Harcourt, Brace & World, 1970, Chapter 3.

   e. poetry in Milton Meltzer, ed., *In Their Own Words: A History of the American Negro*, Thomas Y. Crowell Co., 1964.

5. Discoveries the students should make:

   a. Many of the women involved in anti-slavery campaigns were also advocates of voting rights for women.

   b. Black women who worked to end slavery -- e.g. Sojourner Truth -- spoke strongly for women's rights.

   c. Resistance to both movements was somewhat similar: i.e. people should not tamper with the established social order; most slaves and women were content, except for the few agitators.

6. Other directions to explore:

   a. Point out the wide variety of ways that protest was expressed: speeches, letters, autobiographies, poetry, newspapers, folksongs, novels.

   b. Some students may be able to deal with symbolic acts as a means of protest -- e.g. Amelia Bloomer. You might discuss symbolic acts by American Indians today -- what are the reasons behind such actions?

   c. *Do these protest movements suggest ways in which conflict can contribute to social change?*

ACTIVITIES

1. Various episodes for role-playing will suggest themselves as you proceed through the unit.

2. Recordings of spirituals would be helpful -- a guest singer or folklorist would be exciting for the students. University departments of black studies or folklore might prove helpful.

3. Students interested in media could present a slide-tape show. A good source of pictures, despite a biased text, is: Oliver Jensen, *The Revolt of American Women; A Pictorial History*, Harcourt Brace Jovanovich, 1952, 1971.

ENLARGING THE STUDY

Using your text and literature, drama, poetry, film, music -- follow the development of the black struggle for equal rights up to today. The

same can be done with the continuing crusade for women's rights.

These two themes of social conflict provide a thread from the 1830's to the present that will provide students with an important means of understanding two important aspects of American History.

The historical background will also enable them to better understand the nature of their contemporary world -- especially a sense of why the two movements have continued for such a long period.

LESSON 4: THE SACRED RAC

This reading shows one aspect of American life as it might be viewed by an anthropologist outside our culture. Ideally, it should fit in with the study of India or of other non-Western cultures. This is fun reading, but it also makes a good introduction to the problems that can result from different cultures' perceptions and valuing.

DISCUSSION QUESTIONS (to follow the reading)

1. How far did you read before you recognized what the "rac" is? How did you feel about being described in this way, as an "asu"?

2. How accurate is Dr. Thapar about the "rac"? Do you agree with him on any points? What *values* of his own are reflected in this piece? What values does he attribute to the Asu?

3. Where do you think Dr. Thapar is wrong? Why? How would you explain his mistakes to him? Remember that you do not share all the same knowledge or values.

4. Imagine you were an Indian exchange student come to live here for a year. "The Sacred Rac" was required reading as part of your preparation. What problems might you have in getting along here?

ACTIVITIES

1. Using this article as a model, write (or represent through drawings or cartoons) your own version of how an anthropologist from another *specific* country might analyze an aspect of American culture.

2. Make a study of the sacred cow in India. Different teams of students may report on the importance of the sacred cow to spiritual well-being, to farm life, to the rate of agricultural modernization, etc. Then write a short piece on the sacred cow from the point of view of an Indian with a specific occupation and social status. As an American, do you view the cow differently? Discuss what (if anything) should be done about the sacred cow in India. Are your ideas now different from what they were when you first started your study?

THE SACRED "RAC"*

An Indian anthropologist, Chandra Thapar, made a study of foreign cultures which had customs similar to those of his native land. One culture in particular fascinated him because it reveres one animal as sacred, much as the people in India revere the cow. The things he discovered might interest you since you will be studying India as part of this course.

The tribe Dr. Thapar studied is called the Asu and is found on the American continent north of the Tarahumara of Mexico. Though it seems to be a highly developed society of its type, it has an overwhelming preoccupation with the care and feeding of the rac -- an animal much like a bull in size, strength and temperament. In the Asu tribe, it is almost a social obligation to own at least one if not more racs. Anyone not possessing at least one is held in low esteem by the community because he is too poor to maintain one of these beasts properly. Some members of the tribe, to display their wealth and social prestige, even own herds of racs.

Unfortunately the rac breed is not very healthy and usually does not live more than five to seven years. Each family invests large sums of money each year to keep its rac healthy and shod, for it has a tendency to throw its shoes often. There are rac specialists in each community, perhaps more than one if the community is particularly wealthy. These specialists, however, due to the long period of ritual training they must undergo and to the difficulty of obtaining the right selection of charms to treat the rac, demand costly offerings whenever a tribesman must treat his ailing rac.

At the age of sixteen in many Asu communities, many youths undergo a puberty rite in which the rac figures prominently. The youth must petition a high priest in a grand temple. He is then initiated into the ceremonies that surround the care of the rac and is permitted to keep a rac.

Although the rac may be used as a beast of burden, it has many habits which would be considered by other cultures as detrimental to the life of the society. In the first place the rac breed is increasing at a very rapid rate and the Asu tribesmen have given no thought to curbing the rac population. As a consequence the Asu must build more and more paths for

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* Reprinted with permission from Patricia Hughes Ponzi.

the rac to travel on since its delicate health and its love of racing other racs at high speeds necessitates that special areas be set aside for its use. The cost of smoothing the earth is too costly for any one individual to undertake; so it has become a community project and each tribesman must pay an annual tax to build new paths and maintain the old. There are so many paths needed that some people move their homes because the rac paths must be as straight as possible to keep the animal from injuring itself. Dr. Thapar also noted that unlike the cow, which many people in his country hold sacred, the excrement of the rac cannot be used as either fuel or fertilizer. On the contrary, its excrement is exceptionally foul and totally useless. Worst of all, the rac is prone to rampages in which it runs down anything in its path, much like stampeding cattle. Estimates are that the rac kills thousands of the Asu in a year.

Despite the high cost of its upkeep, the damage it does to the land, and its habit of destructive rampages, the Asu still regard it as being essential to the survival of their culture.

LESSON 5: THE FUTILITY OF STRIKES

Of course the owners of factories, mines, and railroads were often reminded of the workers' complaints. Conflicts between owners and workers became common. But the owners had all the weapons on their side, while the workers struggled to find some way to fight back.

In the following biographical story, look for the answers to these questions:

- What methods could owners use to keep workers "in their proper places"?
- How were workers trying to combat the power of the owners?
- What steps did Gompers use to try to improve the conditions of labor?
- How does this story illustrate expression of conflict, conflict resolution, and change?

SAMUEL GOMPERS

Samuel Gompers was born in a London slum in 1850, the son of Jewish-Dutch parents. By the time he was ten, he had joined his parents as a full-time worker. In 1863, the family migrated to America, arriving in New York in the midst of the draft riots that tormented the city during the Civil War years. The Gompers found a home in a crowded tenement near the Bowery. Their trade was cigar making, a craft that required considerable skill. While his parents worked at home, Sam hired himself out to one of the sweatshops.

Sweatshops were so called because they were hot, airless, and crowded.

The sweatshops were usually located in lofts or tenement apartments along New York's lower East Side. They were often poorly lighted and any sort of ventilation was largely a matter of chance. Usually the air was filled with the acrid dust of tobacco leaves. The benches and tables, not built for comfort, forced the workers to shift position constantly in order to avoid cramps. The hourly wage was very low since workers were paid according to how many finished cigars they turned out.

Despite the conditions, young Sam enjoyed his work. A half-century later, he wrote of his experiences: "I loved the touch of soft velvety tobacco, and gloried in the deft sureness with which I could make cigars grow in my fingers, never wasting a scrap of material. I felt a prince in my own realm, with never a care for the future."

Although the work required skill, a sure craftsman learned to work almost automatically. This, said Gompers, "left us free to think, talk, listen, or sing." He wrote about the close comradeship that developed:

An illustration of cooperation, rather than conflict among the workers.

"I loved the freedom of that work, for I had learned the mind-freedom that accompanied skill as a craftsman. I was eager to learn from discussion and reading or to pour out my feelings in song. Often we chose someone to read to us who was a particularly good reader, and in payment the rest of us gave him sufficient of our cigars so he was not the loser. The reading was always followed by discussion, so we learned to know each other pretty thoroughly. We learned who could take a joke in good spirit, who could marshal his thoughts in an orderly way, who could distinguish clever sophistry from sound reasoning. The fellowship that grew between congenial shopmates was something that lasted a lifetime. . . ."

This haphazard education helped develop two important ideas that were to guide Gompers' career. First, something had to be done to improve workers' conditions. Higher pay, shorter hours, and a decent environment were essential. The second idea was that craft workers were different from unskilled workers, and the crafts differed from each other. The strength of a craft grew out of the comradeship Gompers felt so strongly. This special strength could be used to help labor's cause. Craftsmen were also more difficult for the owners to replace. He decided, therefore, not to seek a union of all workers, whether skilled or unskilled. Instead, he wanted a separate union for each craft. The craft unions could then cooperate in some sort of federation without losing their special identity.

But the road to creating unions and making them workable was a long and troubled process. The first attempts were disasters. There was no organized effort to present demands or negotiate a settlement. In other words, there was nothing like collective bargaining.

Lacking tight organization, the workers often went on strike out of sheer desperation. "The employer fixed wages until he shoved them down to a point where human endurance revolted," Gompers recalled. "Often the revolt started by an individual whose personal grievance was sore, who rose and declared: 'I am going on strike. All who remain at work are scabs.' Usually the workers went out with him."

The workers realized the need for better organization than that. It was too easy for the owner simply to fire them and hire others. They needed a way to keep nonunion workers out; and they needed funds to carry them over a period of a sustained strike.

Money was set aside for strike purposes. Once the strike began, picket lines were formed and nonunion workers were asked not to cross. In 1877, the Cigarmakers' International Union of America tried a city-wide strike. "Provision kitchens" were set up and the union distributed food to hundreds of striking workers. Medical assistance and even money to pay rents were provided.

But the union's meagre resources couldn't compete with the power of the owners. "More than anything else," Gompers wrote, "the strikers were anxious to keep roofs over their heads. On October 24th, the employers brought into action a terrible weapon. [They] evicted workers from ten tenements."

The strikers held on for a few more weeks. They had kept some money coming in by allowing a few workers through the picket lines. These workers then turned over most of their income to the union. In December, the owners knocked out this feeble prop by locking their doors against all workers.

The strike was broken and the workers went back to their benches. Like other leaders, Gompers was refused his old job and so went to work at another sweatshop. There he encountered still another weapon of the owners—the blacklist. Here is how he described the experience:

"I had sat at my bench and had made about twenty cigars when Mr. Stachelberg came over to me, examined the cigars I had made, said that they were very good, and greeted me cordially. But five minutes afterwards the foreman told me that Mr. Stachelberg wanted to see me in his office. On my arrival there . . . he said that he regretted very much what he was about to say to me, but he could not help it; that he liked me personally and liked my work but that the Manufacturers' Association had decided that the leaders of the strike should not be employed by any member of the Association. He did not want to discharge me, but I would confer a great favor if I would leave . . ."

Excerpted and adapted from Samuel Gompers, **Seventy Years of Life and Labor**, E. P. Dutton & Co. Inc., 1925.

Workers' grievances led to the development of labor unions—clearly a change brought about by conflict

Gompers continued his organizing activities. In 1886, the American Federation of Labor was started, employing his ideas about the craft unions. Each craft formed its own local, state, and national branches. Thus there was a separate union for cigarmakers, one for hat-makers, one for steamfitters, and so on. All the nationwide groups then formed the Federation, with Gompers as the first president. He held the post until his death in 1924, by which time membership in the AFL had climbed to over 4,000,000.

With unions and federations like the AFL, the workers had now created a weapon of their own. But there were still giant obstacles in the way. The right to strike, for example, had no general acceptance.

An example of the opposition to labor was provided by Gompers' attempt to bring the forces of government to bear on the problems of working conditions. He developed a friendship with a young member of the New York legislature, named Theodore Roosevelt, who had toured the tenement factories of New York. Roosevelt agreed with Gompers that the crowded, unsanitary conditions were inhuman and must be changed. If they could push a bill through the state legislature outlawing the cigarmaking sweatshops, it could be used as a wedge for more legislation to close down other sweatshops and tenement factories.

Roosevelt went to work guiding the bill through the legislature. Governor Grover Cleveland supported the measure and signed the law when it was passed. It looked like a great triumph for the cause of labor.

But the owners of the sweatshops took the matter to court. The law was declared unconstitutional. Such a law, said the court, would interfere with "the profitable use of real estate." And the judges saw no public advantage to the law. "It cannot be perceived," the decision read, "how the cigarmaker is to be improved in his health or his morals by forcing him from his home and its hallowed associations and [healthy] influences [in order to] ply his trade elsewhere."

CREATING YOUR OWN LESSONS

EXPANDING TEXT TREATMENT OF CONFLICTS

Your text or course materials are likely to survey a number of contemporary issues. There are some easy steps you can take to build better lessons out of them.

First, update the material. What has happened to the issue since the text was written? Survey the *Reader's Guide* for more recent articles. Select or review titles that will present opposing viewpoints. These should be balanced so that material isn't loaded in favor of one position.

Second, relate the issue to your own community. How is your town or city involved in the controversy? You can involve the class more by planning field trips, photography expeditions or inviting visitors to the class.

Third, decide what other activities will make the lesson or unit more lively. For example, you might make a list of interest groups or individuals involved, write up brief descriptions of these, and assign them as roles. Arriving at a decision, then, should reflect these assigned positions. You can carry involvement a step further, too. If the students feel strongly about the issue, or come to do so during the study, establish some way for them to put their conclusions to action. Letter-writing or poster campaigns, for example, or school meetings or activities can provide active involvement.

Finally, go back over your planning and make a list of objectives the materials should serve. Devise whatever form of evaluation you feel comfortable with to determine if the objectives have been achieved.

Here is a sample, drawn from *Economic Life in Modern America*, by Jack Allen. The text section is titled: "Inquiry: How Serious Are Our Environmental Problems?" The focus is on the Santa Barbara oil spill of 1969, but this is actually only a brief introduction to a series of conflicting viewpoints on environmental issues in general:

In January, 1969, a great oil well blow-out occurred offshore at Santa Barbara, California. With distress, and often anger, concerned Americans each day viewed on their television sets the futile efforts to keep the slimy oil slicks from marring the beautiful beaches and killing the area's wildlife. A year later, in recognition of the disaster, a national conference was held in Santa Barbara. Conservationists, political leaders, and ordinary citizens who gathered at the conference adopted a Declaration of Environmental Rights:

"All men have the right to an environment capable of sustaining life and promoting happiness. If the accumulated actions of the past become destructive of this right, men now living have the further right to repudiate the past for the benefit of the future. And it is manifest that centuries of careless neglect of the environment have brought mankind to a final crossroads. The quality of our lives is eroded and our very existence threatened by our abuse of the natural world....

Recognizing that the ultimate remedy for these fundamental problems is found in man's mind, not his machines, we call on societies and their governments to recognize and implement the following principles:

- We need an ecological consciousness that recognizes man as member, not master, of the community of living things sharing his environment.

- We must extend ethics beyond social relations to govern man's contact with all life forms and with the environment itself.

- We need a renewed idea of community which will shape urban environments that serve the full range of human needs.

- We must find the courage to take upon ourselves as individuals responsibility for the welfare of the whole environment, treating our own back yards as if they were the world and the world as if it were our back yard.

- We must develop the vision to see that in regard to the natural world private and corporate ownership should be so limited as to preserve the interest of society and the integrity of the environment.

- We need greater awareness of our enormous powers, the fragility of the earth, and the consequent responsibility of men and governments for its preservation.

- We must redefine 'progress' toward an emphasis on long-term quality rather than immediate quantity.

We, therefore, resolve to act. We propose a revolution in conduct toward an environment which is rising in revolt against us. Granted that ideas and institutions long established are not easily changed; yet today is the first day of the rest of our life on this planet. We will begin anew."

Caught up in the same concern, President Nixon issued a statement from the White House a few days after the Santa Barbara conference. "The

task of cleaning up our environment," he stated, "calls for a total mobilization by all of us. It involves government at every level; it requires the help of every citizen. It cannot be a matter of simply sitting back and blaming someone else. Neither is it one to be left to a few hundred leaders. Rather, it presents us with one of those rare situations in which each individual everywhere has an opportunity to make a special contribution to his country as well as his community."

The urgency of the Nixon message was underscored by the biologist, Dr. Barry Commoner. In a published article that appeared at approximately the same time as the presidential statement, Dr. Commoner warned, "We have time -- perhaps a generation -- in which to save the environment from the final effects of the violence we have already done it, and to save ourselves from our suicidal folly. But this is a very short time to achieve the massive environmental repair that is needed. We will need to start now."

Such expressions of urgency and concern are related to the broad question of ecology. As important as it is, not everyone is as impressed by the urgency of the situation. Calling the ecology movement "a fad," a leading sociologist, Amitai Etzioni, writing in the magazine SCIENCE, placed the environmental movement down the list in his order of national priorities.

"This new commitment has many features of a fad: a rapid swell of enthusiasm...fanned by mass media.... And the commitment is rather shallow. Few citizens seem aware of the costs they will have to bear as taxpayers, consumers, and automobile and home owners....

The complicated problems that pollution control poses can be handled only in part through a crash program. Public and legislative commitment ought to be built up for a long pull. But even if one day water and air again are as pure as they were before man polluted them, many other environmental problems -- from ugly cities to overcrowding -- will still be with us.

Now we should continue to give top priority to "unfashionable" *human* problems. Fighting hunger, malnutrition, and rats should be given priority over saving wildlife, and improving our schools over constructing waste disposal systems. If we must turn to 'Environment,' first attention should be given to the 57,000 Americans who will *lose their lives* on the roads in 1970."

In similar vein, TIME, the weekly news magazine, reported in its August 3, 1970 issue on the growing protest against the ecology movement.

"To some critics, the environmental movement resembles a children's crusade of opportunistic politicians, zealous Ivy Leaguers, longhaired eco-activists and scientists who speak too sweepingly and too gloomily....

...serious critics like University of Chicago Economist Milton Friedman...view the environmental movement as a mere fad that will soon vanish, like the War on Poverty. Friedman also decries the tendency of some crusaders to cast big industrial corporations as 'evil devils who are deliberately polluting the air.' He argues that the real source of most pollution is the consumer.

Both the leftist Progressive Labor Party and Conservative Columnist William F. Buckley, Jr. see the movement as a diversion from more important national priorities. Joining them in this view are many antiwar students who feel that peace far outranks pollution as a protest goal....

Blacks generally are the most vocal opponents of all. Cleveland Mayor Carl Stokes has said that providing housing, clothing and food for the poor should take precedence over finding ways to combat air and water pollution...."*

This kind of approach can clearly be used with local issues. What is the equivalent in your community of the Santa Barbara incident?

Updating is also important. The text account was written *before* such events as the energy crises and the long-running bouts with inflation and recession. How would such occurences change things in Santa Barbara -- or in your community?

In 1969, the people of Santa Barbara felt strongly about the need to prevent another oil spill. Community spirit was strong; conservation activities were vigorously supported.

More recent news accounts would help bring the Santa Barbara case up to the present. In the spring of 1975, the city was once again in the news. A company wanted to build a $30 million refinery just outside the city for processing oil and natural gas from new offshore sources. The proposal was to be voted on by the people of Santa Barbara in a special referendum.

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* Originally printed in *The Selling of the President* by Joe McGinness, Simon and Schuster, 1969. Reprinted with permission.

What would they decide? The issue is perfect for having students conduct a simulated referendum. What statements would be made by both sides? What decision would the class reach and why? Would the Santa Barbara voters agree with the class viewpoint? Why or why not?

You can then have the class analyze the results of the referendum. By a vote of 35,000 to 34,700, the people of Santa Barbara *approved* construction of the refinery. In considering what factors were responsible for this change of mood, the students should know that those supporting the construction argued that the refinery would probably be built anyway -- probably in offshore waters beyond county jurisdiction.

USING NEWSPAPER ACCOUNTS

On any given day, a review of the newspaper will turn up conflicts that can be related to your course work. Some of the articles will offer a fresh and immediate approach, and are likely to involve controversies within your own community or places near-by.

Consider the possibilities of an article like the following:

HOW A NUCLEAR PLANT SET A TOWN BUZZING*

United Press International

Arlington, Ore. -- Life in this north central Oregon community of 400 hasn't been the same since Portland General Electric announced plans to build two $1 billion nuclear plants here.

There's no crime to speak of, the phone book is a single sheet of paper and everyone knows everyone else.

Mayor Foster Odom, 59, who runs Arlington's hardware store, used to muddle over such problems as where to locate the town dump.

Now he's busy taking a hand in the formulation of grant applications for such things as sewer lines, more water hookups, roads and an airport to handle a population expected to quadruple in the next few years.

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* San Francisco *Examiner and Chronicle*, August 17, 1975, p. 3. Reprinted with permission of The United Press International.

Questions about where a tiny community can come up with $360,000 in matching money for such ambitious undertaking bring a muttering from Odom about "tax prepayments."

Then he follows with "I'm not at liberty to discuss that further."

Bus Clough, PGE's local public affairs officer, has the answer. He says PGE can supply impact funds through pre-payment of taxes.

Just how much of this funding will be provided by the utility is now under study, Clough added.

The first plant is not scheduled for completion until 1983, but already local real estate has begun to skyrocket. Lots that sold for $250 five years ago are now selling for upwards of $5,000.

And the word environmentalist is fast becoming a dirty word.

Lloyd Marbet is an environmentalist much talked about in Arlington.

Marbet, of Portland, has been designated by the state as an intervenor against the plant's construction.

His main concern is over long-term storage of radioactive wastes and the need for more generating facilities.

He has launched a court action against PGE and the case is not expected to be resolved for about a year.

"Most people around here hate that fellow with a passion," Odom said. "We don't go to Portland and mess with them and Portlanders should stay in Portland and tend to their own business."

Business in Arlington couldn't be better.

Odom says plans are now underway for 19 new homes and "at least two" new apartment buildings. "And that's only the beginning."

The change in lifestyle has a few residents on edge but the mayor says 95 per cent of the population support the plants.

One bartender said, "You won't find a businessman here who's against it.

* * *

One use of the item would be as an introduction to a research assignment which the class can help design. What information would they need to have to draw their own conclusions? What do others say about the whole issue of nuclear power plants? What sources should be used? Once they have decided on research assignments, carried them out and reported, go back to the original issue and see how the class would resolve it.

This particular article also has good possibilities for role-playing. This might be combined with research or with the use of audio-visual supplements.

A third approach would be to relate the Arlington incident to your community. Find the site of the nearest proposed or existing plant. Is there a conflict involved with this? If so, who is involved and what are the issues? What alternatives are available? What factors either make the situation intense -- or, possibly, lead people not to pay much attention.

The class can explore the controversy further by conducting a survey in the community. In this way they will find out more about awareness of the conflict, the feelings involved, the positions taken, and some sense of how people might want to see the matter resolved.